GDM

M 2001
Saturday, February 13, 1971
Group IV
Westtown

O

PART I

MR. NYLAND: So I have had a full week of it - already a little more than that. I'm completely acclimatized. I'm back again in Warwick with all the joys and pleasures and let's call it simply idiosyncrasies - habitual way of behavior - very interesting. And then I get some tapes from the Coast and I think that they have changed - I don't think they have. It's very interesting really to consider that. Because, in the first place, why shouldn't they change? And then of course, why should they? When they have had a long life, so have we here, and habits have been formed and you undo such things not that easy.

We've talked every once in a while about the difficulty of understanding Work because it's so completely contrary to our nature. And why there should be such a difference between God and man I don't know, because man has it in him to know that there might be - at least he thinks there is a possibility of God existing. And that already should be sufficient for each man to know that if that could be made a reality, that it would be worthwhile to Work towards it. And then one starts to Work and you use--and--one uses the tools of ordinary life - they don't fit, they don't belong. One has to make a new set of tools.

And for a long time, there is a period of apprenticeship. And even then, who becomes a master, or rather masterly - sufficiently master of having an ability to take care of his life, or to try to guide it, or to try to foresee possibilities, little events that might happen, study the rules of the game; and then if he knows them, he will try to get around it, or use them like we use the wind when we know how to tack.

It is so difficult to accept it sometimes, particularly you might say, in my case, when I have been telling so often what is 'I', what is understood, what are the requirements. How often have I made a distinction between processes of observation, which include impartial-

ity and simultaneity, and then as a next step of that little triad DO-RE-MI of an Intellectual Body, participation; and then as a next step, experimental periods. So even with observation it's far from complete. We're just beginning then.

Of course the road is long; the road of unconsciousness has already been very long for a lot of us. And the will - that is the honest wish to get out of it - is not strong; we don't know it, we don't see it, we don't want to see it sometimes. We try to make the best of it. We always hope for something impossible. And it won't happen that way. If we only could study mechanical law, if we could only know what it is to be a man on Earth, if we could only think straight.

I will try to tell you a little bit again about 'I' - a little 'I', a very small 'I', almost something that has no particular name as yet, because it is so non-formed, or it is an entity in such a different kind of a form that we don't recognize the form when we say it is a spiritual value. Or it has been placed there to become a guide - not to be one as yet, like a child growing up, so 'I' can

grow and has to be fed and must grow and has to be fed constantly, otherwise the little 'I' dies.

What are the requirements? In the first place 'I' is a substance. It is not just an ephemeral something. When we talk about the beginnings, trying in our imagination to say that certain things could exist 'as if', it is only to prove a little later that they actually exist. If we use it in certain ways of scientific research, it's always with the aim to come to definite conclusions and not constantly to live in fantasy. That is why we distinguish every once in a while between philosophy and an exact science. What Gurdjieff has done has made, has made--he has made out of a philosophy of life an exact science of living. It is an overbridgement of getting out of the talk-talk state into the actuality of doing. And so when I say 'I' has to have an entity and substance and exist, I talk about 'I' existing. You try to make an 'I' as if that 'I' has no thought, but you think about the no-thoughtness of 'I'. And it is very definitely something that exists; and also when it operates, it starts to operate in a sense that we compare with receiving knowledge. It has to be compared with something we know. How it operates and how it does that, if it has any ears or eyes or is sensitive like sometimes emotional states can be felt, that we don't really know. But we do know that the aim for the existence of 'I' is to give us information of a definite kind, so definite that it can be useful and that it can even be called permanent. Because only then it would become a guide for us, because if it falters or slips on the ice, it's no good. If you want to walk you want not only a stick but a reliable one and it shouldn't break.

So we endow of course this 'I' with all kind of notions that we would like it to be, and trying by certain means really to make it into

an exactness of existence, then we have to go through a certain--on a certain road through certain formulations first, and then the actuality of a formula which has been applied and then makes a medicine when it is the preparation for something that is going to heal us.

Now it should be understood that when we say: what are the qualities of this little 'I'? - you can say it's in your head, we've talked about it many times. It doesn't matter where you want to place it as long as it is with you - definitely not outside - we've talked about that many times. But it is easy to say, since it gathers information and our instrument for gathering information is our mind, we start to compare it with something that functions as a mind receiving information, which is translated by the mind as so-called facts of existence outside of one which are perceived. And the process of perception is the same as with physical eyes. This little 'I', by some means or other - and you can even say it may have an eye, one maybe by which it perceives what is outside, because it has to be, as it were, outside of me, being able to become aware of me. And simply not wishing a thought process in this little 'I', I say the functioning of that kind of brain that the little 'I' should have is that the perceptions are received in a certain way which are called an awareness, which is then a property of the little 'I'.

But the little 'I' still belongs to me. And whenever it can utilize anything that still belongs to me it will do it, in order to give it, in the beginning, the help of what I am unconsciously. The same way as a child grows up and uses mother first and afterwards father and mother both, asking for advice and leaning on them until the little child has grown up, then can stand on its own feet. So the little 'I' needs a few things in order to be able even in the beginning to keep on breathing. And in the collection of facts it

uses what is unconsciously called a memory for storage of facts. And that process we are familiar with because we can say that the 'I' has to function to gather knowledge since knowledge is connected with rates of vibrations of the brain, or some kind of electronic machinery that takes place in the brain, this little'I' also utilizes what already existed, which we have called virgin field, and starts to till the soil and starts to utilize it, what is there. And the products, which are the facts about myself, are stored away in my memory because there is allowances for all kind of mental processes - unconscious or conscious - when they gather facts and lead to that as a fact of existence, that then that knowledge is stored away in a certain place because I'm not such a fool that I want this little 'I' to hunt for a memory of its own when it's still a little bit of a baby.

What happens later if the 'I' becomes full-grown? It probably has all kind of properties, even if I say of a spiritual body, definitely perception and without any question emotional qualities, because it's going to be complete. When I create something in the image, sometimes I say, of God, I'm not going to stop at trifles. I will make a complete, as it were, body with all the adjuncts and all the properties of what I know a body should have. I call it emotional states - the ability to be present to something because of its own vibration rate, being higher than what I am, that then there can be a communication between rates of vibrations of an emotional scale. And that when it receives knowledge of a certain kind through the process of awareness, it can then be compared to knowledge which is received by means of a process of unconsciousness. Then it has a meaning for me, because then it is actually a guide existing and helping, and I will have a stick to use and I can rely on it because

it won't break.

Now when one says in order for this little'I' to grow up in the beginning I want to give it first the chance of being objective, because that's the aim. I don't want to create another little bit of a human being. I want to create something that's actually going to help me and this of course means that I have search through the rest of the world and there is no human being that can help me. I can read about it, I can love them and I can say, how marvelous; I can even become jealous, but they are not me. And the fact that they have lived has no further meaning that I remember or when I read even I might get excited and even I say, jealous, that I wished I was like Luther or somebody like that. Why does a Messenger from Above come to tell - what? How to Work, to tell us on the spot what to do. But for that we have to become first virgin field, uninhibited, not if affected by our feelings or the thoughts, but pure like a child is in the very beginning and it has to be kept that way.

So for that reason we say that this perception process of the mind means the acquisition, the observation of facts, and recording them as they are. That is the meaning of the acceptance of oneself, as one is. I look at myself and I want to know what is this me. And I don't want my interpretations, I don't want anybody's interpretations. I'm not even going to compare it with what has been written in the law according to the Old Testament, or what even Jesus may have said to a lot of people and still is saying it in the Bible. I have to eat that, otherwise it never will be my own. And in that process of digesting I start with pure and simple facts as I am; that's why I say even the form I want to do away with because associations are attached to forms and I don't want associations.

So I say, where is life? Then I accept my life as it is.

Now after that and when we talk about that kind of attribute of 'I', I cannot say, while this 'I' is so-called observing you, something in you also starts to notice the expression of your face. When it is in the presence of someone else, or someone else or something else, it changes. And it's very interesting information to gather - to gather up - about yourself. What has that to do with Work? I first say, accept yourself as you are. It means regardless of what I am, regardless of the expression on my face. Whichever way it is as a result of unconscious existence, I don't care, I'm interested in the fact that I am alive and that this little 'I' receives from me a sign of life. And it is not interested in any form, nothing material; surely not an expression on my foolish face which changes all the time. I know that. But 'I' is not interested because such are not facts that I care about.

It was said on Monday and it is so confusing, so terribly confusing because it starts to mix up gathering a little bit of information about ordinary life with Work. And we want to talk about Work and 'I', and then explain what is the process. Impartiality, it means the acceptance; simultaneity, it means the elimination of associations, it means a pure thought process in the real sense; that is, an intellectual process which is so pure that I cannot call it by the word thought, and I use the word 'aware' for 'I'. This is how I feed it and this has to be made very clear because on Monday the state of confusion that started among the whole group and finally culminated in someone else who was too confused to understand it and was honest to say, but what do you really mean? I have been taught to create a little 'I'. How can I that now reconcile with an expression on my face which changes and for which I need infor-

mation and how it is and describe it and all the rest. And again the answer to him was very unsatisfactory. And I'm sorry, that's why I say, after years and years and years that there is still that misunderstanding. What are we talking about when we mean one thing when we say objectivity and the acceptance, how can I start to describe the acquisition of information about myself which I get in ordinary life? And particularly to some people where the expression on their face is very important, it's very difficult for people who use their body for expressions. It is very body--very difficult for a man who wrestles to become impartial to his body. It's very much impossible practically for anyone who plays a part and acts to become observant of himself in the right way, because he's all the time connected with his body, and that identification continues and it requires a very special way to counteract it. And when then the information is given to collect more information, it's idiotic.

Now let me explain further what is really meant afterwards when information of an objective kind has been received about myself. Something then, as little 'I', starts to grow up, being fed on information which is truth. And when it becomes a truthful entity and it has strength enough, and it looks from Mars to the Earth, there is sometimes a call and sometimes a realization of the necessity to descend to the Earth to help to clear up situations. And that the process that one calls thinking about oneself with a new tool - that is, that I then use a measure which I didn't have before, and I now start to compare and I see myself in the past having behaved in a certain way, and the truth is now obvious to me. And the truth is exactly that what remains the truth because it is out of the field of associations, and it is completely out of the

field of associations, and it is completely out of the field of partiality. That's why it is the truth. So there is no possibility of any kind of argument. It is an acceptance exactly as I am, I say like it or not, even like or not like doesn't appear because that was not introduced into the concept of 'I'.

And so when Beelzebub observes from Mars the state of readiness, excitement partly, hot under the collar, ready, wishing, not necessarily to fight but to go and find out, to clear up, to help, to see what is taking place on this Earth of mine - with my habits, with my way of feeling and thinking, with my behavior, judged from the standpoint let's say now from the planets, and then seen with objectivity as truth; and then coming to a conclusion that something is needed. This is criticism about impartial facts. That's what Gurdjieff means when he uses the word critical analysis: 'An Impartial Criticism of the Life of Man.' That is Beelzebub looking, afterwards telling us, his grandchildren. But he goes down to Earth to tell his son. And when he is in the Earth--on the Earth and he has moored his ship so there is no more reason to talk about methods, you might say, he now goes on foot to reach the place when he has to be - Maralpleicie, Tikliamish - it may be almost anyplace, including Babylon. Thenhe starts, you might say to operate.

This operation is Participation, and it means a conscious man participates in my unconscious behavior forms. It means the little 'I' is now all grown up, sufficiently grown up not only to stand on its own feet but to fulfill its mission, the reason why it was created. And it comes back to me to help me with impartial criticism, to tell me where I was wrong and in the future to do differently. And he will hold me by the hand, he will guide me because - not only that he is my friend - he is grateful that I have answered to

the possibilities which were potential within me of setting my own life free. That is why the 'I' is benevolent, because I have come to the FA bridge. That was my Work on Earth: to go through DO-RE-MI and the RE of that triad is participating in what I am on Earth, this time with the help of a guide who knows, really knows, He knows for himself, he understands me. And with that 'I' constantly there in an awakened state, I then become interested in the variety of facials exp--facial expressions. And I start to judge then, from the standpoint of 'I', was it right or wrong, becoming to me as a man? Did it belong to the place where I was, in the circumstances where I happen to experience certain things? Then I become very critical about myself in the past, and I tell myself, don't do it again because now 'I' is there, now 'I' is in command and 'I' will not tolerate that any longer.

That's the process of growing up into consciousness. And at the same time, that what is left as the Holy Ghost to take the place of the Messenger is one's conscience. That is the fire above the head. It is the crowning glory of consciousness when there is conscience because the Messenger has gone back again, ascended this time to Heaven, but he has sent in the place you might call it a bearer of good tidings. This is the contact with God. This is the basis on which experimental periods can be formed. This creates in a man a desire not only to clean up what he already ought to be familiar with and belongs to his own little framework which Mother Nature has given him, experimentation means I step out into the world, and not only the outer world, I step out into my inner world. That's not Mother Nature, she has left me in the lurch. My ordinary world and my inner world stopped at the FA of Kesdjan body and now I wish to go a little further; I want to find out what it is across the

bridge. That is adventure; that is unknown territory but it is still territory which can be understood on Earth. It is enlarging of the framework of an experience of myself for which I'm capable but which, for certain reasons, I have not experienced simply because I, as a man, was limited in my education, limited by my type, limited by all kind of conditions. And by experimentation I change my type. I become a different person because I start to understand ordinary law as idiocies.

This is the process that takes place in ascending the DO-RE-MI of intellect as body, and the returning to the origin of myself as a germ, then conceived, then born, then written upon. And now I erase all the things that were acquired as characteristics and what is left is my essence. That's experimental period; and then one is ready for Work. Because all of this is based on the essential part of a man, that for a man essentially, since his mind is not at all grown-up, is taken over by his emotions and that is where the formation of Kesdjan starts. That is where the bridge, after the experimental period, is crossed and it meets then, on the other side of the bridge, God. He takes over at that time from 'I'. 'I' has disappeared, it is not there any longer, it is not needed. In its place different qualities appear which belong to a man who is in search of new territory and in search of how to develop his inner life.

Now if you want to explain all of that, on what is based criticism, and why then the acquisition of additional knowledge is of course useful because one has a measure - one knows what to do with it - then of course you can, but we're not talking about that on Mondays. We're talking about it now to get a little more perspective. On Mondays we're strictly interested in what to do as begin-

ning for Work, and I'm sorry, if you don't mention 'I' you don't mention Work at all. All you do is to give a little bit of information to your ordinary mind, and you keep on discussing ordinary life and ordinary things which have no more value at all and cannot even be distingui--dis--distinguished, cannot even be noticed from the standpoint of Mars; you're too far away from the Earth. For that I was sorry because that colored for me the Monday evening and it was not straightened out in the after-meeting.

What is necessary for an after-meeting - and I will say it again and again - that one talks together and there was good talk, there was a willingness to understand - I must say that - but there were no conclusions. There was not a conclusion; this is the kind of exact language that we will want to talk when we talk about 'I'. This among a Nucleus is now necessary to be understood by all of us, that when we talk about 'I' and the creation of 'I' and certain attributes that we use certain language for that and that all of us agree of how to say it and what to say and then the question is - do you agree, do you agree, do you agree? - until the opinion is unanimous. That is research. There may be a variety of different reports from different people coming,talking, but there is only one conclusion to be based on one result from research. That determines the direction how such research will be applied. That's why I've compared it to a research problem. And if you don't come to these conclusions your after-meetings are not conclusive. You have to sit until among the cardinals the Pope has been chosen and no further communication with the rest of the world. I've compared it once with that kind of an image; that is if you honestly want to find out what is Work; you can postpone it, and saywe--that's the subject, we don't agree on it, but for the time being don't talk your own

language, be very careful because we don't agree with you entirely. Please don't do it. You disturb this--the class, you disturb other people, you make them confused. It was quite wrong that way. I say for that I'm sorry because we don't want to talk, with the best of intentions, nonsense.

We want to talk, I've said it so often, exact language: what is meant, how it works, if you wish, theory which are based more or less on good assumptions, sometimes on facts, logically built up from beginning to end, including all objections to the possibility of creation of an objective something out of a hundred per cent subjectivity. We've covered all of it, all over the years you will find all kind of subjects lit up from different angles to study and to make it your own if you can. And the best thing of course is your own experience. But don't let things like that continue. You spoil your own group; and it is very sad because it should not happen anymore. Even when it is noticed, it was right, it was discussed, but the conclusion was not drawn, what will we say now in the future? Can we now agree on a few fundamentals? Does 'I' exist or is it just a psychological fata morgana? Is it something that I can put my hands on? Can I prove it? Do I know where it is when it is active or not? Is it too much of an assumption to say it is above the temple? Then let me investigate what is brain, how is it, and get an illustration about what I call the virgin fields of a brain and see if it's logical. If it is connected with pineal gland, has it any reason to be connected? Could it be, can one understand thalmus, hypothalamus has connection with emotions? Does it make any sense even to call it ordinary science?

Such things have to lead to the question: how much time do I want to spend? And about that I have no judgment. It's entirely

up to each person to see what they can, even if you cannot in one evening, the next time, the next time, the next time. Because it does not help if I continue to talk to you. You don't make it your own even if I say it for the hundredth time. It has to be on a little platter in front of you. Maybe I have to give you a fork and a knife and a spoon, maybe even a napkin. Maybe I have to put you on a chair, and put a little bib on and then shove your chair to the table, and then say, now eat. And maybe I have to stand over you to see that you eat, like a baby is taught. Is that the way it ought to be? Or is it something you can say, I take because I wish, and then do it. There will be a time I will not be able not even to look over your shoulder, at least not that you will know it, and I cannot push your chair that easily.

Learn now while the chances are for learning. Don't postpone. Don't let things go to tomorrow. When I say these things try to adhere to it if you can agree. If you don't, you have your own wish about that; it is allright. And there is a responsibility and we agree on it mutully; then let's all agree on it.

I started out by saying it was something that I also, of course, find on the Pacific Coast. It is everywhere, it cannot be changed. All I wish that instead of having to say it hundred times that I could say it ten times; or when I say it ten times that each time I say it it would be ten times as effective. That is really what counts.

(Is that this instrument? John: Yes, sir. Have I talked that long?)

To honesty in Work. (Toast)

PART II

MR. NYLAND: I've said already, I think, too much. And that of course is a good excuse to go on again and to talk some more. What is this desire that I do have to keep on talking and wishing to explain? I try--I said it a little while ago because I know you forget. I know how it was with myself. Although I had a good memory there were many things in my way, many obstacles because I was scientifically inclined and perhaps a little emotional and I had an idea about myself - not too much, not too--not too conceited, but sometimes a little bit pronounced, I knew it. And no one could argue with me anyhow, you know - you know the attitude: one knows it better and the other people they're just blind. You are one-eyed, all the others are fools. Such a world for me to be born in! Of course one gets cured by life. Suffering, when that takes place - and it is there, you cannot avoid it - and you ask yourself, why should I have all this? Isn't it too much, too much? My cup runneth over. Let someone else have a little bit. I don't have to have all of it to drink and the dregs and everything. Why should I sit in a corner where all the beatings fall on me? Why should God forget me? And still, one knows after a little while that that's the way it has to be, the realization that that must be and not differently. And then a little wisdom creeps in, you're willing, you're willing even to forgive God because He didn't know; but you become now so wise that you can consent to what is being done.

It's a long time before you realize how sleepy you are, how stupid sometimes, how conceited, and how you then when you start to know it and you see mam--many times the world is topsy-turvy and

you are topsy-turvy because when you see the world you see that upside-down, to straighten it out, to stand on your head, to see

what you can do in order to straighten yourself out. You have been bending over looking through your legs as a question mark, because of that it's all crooked and stupidity for you. And you realize what is the matter with me, the limitations, gradually the knowledge that there is a limit and that we as human beings can study, study and talk and really discuss, and go into detail and never get anywhere. You go through one side from the Earth down to center, you come out on the other. It's the same old world only the sun gets there a little later - twelve hours, that's all. And then it's there and the moon also shines on the North Pole and the South Pole. My life is not so strange then because one sees it all over. One has met different people. It's not that you lose confidence but you also see their limitations. And it's not that you are sad for them; that's the way they were; they made the adjustments; maybe they are asleep. Maybe your father is asleep too. Who knows? What is happening to them? Why haven't they had an opportunity to see the truth? You question yourself: do you see it yourself? Do you know? And you go back because you don't know really and maybe there is doubt and then you Work. And you accumulate more facts about yourself, tendencies, little bits of idiosyncrasies, nonsense, a lot of waste, energy, also talk, mind full of all kind of things, you stuff it full, sometimes you have to because you have to learn, you have to go to school. Of course you want to please the teacher. You still are asleep.

When doz--does one Wake up? When is it that one realizes the world is really different; it's not the way we think. Sometimes

it's the way we feel and that is fleeting and since it is feeling I cannot use a word. But every once in a while you sit, after a long trip climbing up the mountain, and you overlook what for you is the universe and you see you're almost as high as the next mountain. Still you're not that high yet. And you sit, but you sit on a volcano. And the wind blows the smoke and the water vapors and the sulfur straight in your nose, and just that little bit is enough to make you choke and you get afraid because you might die. They take place in ordinary life. How will we prepare, what will we--can one do about it? To take shelter in the Barn all together and to sit and pray? To go out and become a man of the world and to remember, to remember many things that are right and were right and you can carry a little bit of this on your shoulder? Where is your Achilles heel? Vanity, pride, that kind of conceit? What is in your way? Why is it that many times you want to knock on the gate of heaven and every time the answer is: not yet? Is there a reason for keeping alive on Earth? To fulfill what an obligation is for one, trying to find out what is this obligation. How is it spelled out? Is it for me really? Maybe there is a letter but maybe it's not for me, they misspelled my name, and maybe someone else will do it. Sure. I will lead my life, my possibilities, that what I have to do, that is my opportunity maybe, but in any event it's the way I have to live. Each one of us, you live your life, I live mine, I don't live yours, you don't live mine. I am, in relation to my life, unique, because it is my God I pray to and when I want Him to hear me I have to make amends so that I become worthy to be listened to when I pray.

We know all this. Every once in a while we think about it and then you make up your mind - two minutes later maybe, two hours later

you forgot. Why is it? You stamp your feet, you don't understand why you can be that forgetful about something so important and you want it really. You say it again and again; you have to keep on saying it until it is drummed into you, until it--also that has become part, and then your life takes on a little different kind of form because then with that there is an aim. And you take all the other little aims of life in your stride because what is it: one accepts all the different things one has to do, satisfies a little bit the body and makes some money, and use your talents and have friends, have a good time all the way and at times don't have such a good time.

Try to remember. How will your life be when you grow up? What do you wish for it? Do you feel you have an obligation for it? You think that you want to take the obligation, in quietness, without trumpets, no particular celebration, like on a birthday. When is the birthday of your inner life and what kind of time-length do--do you measure its age? Will you ever be able to measure off one year of your inner life?

We think about it once in a while - Saturday, tomorrow Sunday - we have to Work, Work all the time. One doesn't; one cannot. At times tell yourself, don't Work. Please tell yourself that you don't fool yourself that perhaps you should Work and you cannot. Beat, you may say, beat the wind to it, take the wind out of the sail of such accusations. Simply say, I know, I know I cannot Work. Now I'm honest. I want to have life first. In life I will remember Work sometime when I'm ready. When it is necessary to say God, I will say it but He will have to tell me that it is necessary. This is going up and down in Work, every once in a while reminded, every once in a while doing, every once in a while feeling dis-

gusted, not having done what you perhaps should have done, could have done. You didn't do it; it means you could not have done it. Because also that is a law which you have to accept: you are what you are and you cannot help being what you are because there's not enough in you that can stand on its own feet, and it can have a life of its own which you have fed, and then the responsibility's all yours. Then you have a right even to destroy your inner life.

Sit quietly once in a while. Let things go by at the end of the day. Try to remember what it was that morning, that afternoon, that evening, your talk with others, your thoughts during the day, your interests, your lack of interest, your laziness. What was it that you remember best? Your faults, your good qualities, all of them, put them all together. It's your personality, belongs to you. You can use both. Everything is useful in the universe. Everything has a place; even we have a place on this poor Earth - unfortunately - and how we wish to get rid of it. But it's there and so is our body and you don't get rid of it. You ahve lived out--you have to utilize it; you have to learn to understand what is the use of it. And then what can you do? How will you ever build a Soul? How will you continue to grow and finally be immersed in the totality of all things of universal omni-value?

Have a good day tomorrow.

Goodnight, everybody.

END TAPE

trans: Virginia Tyler

rough: Virginia Tyler

proof: K. Hughes
Naomi Friedman
Crate Larkin
Jessica Haim

final type: Liz Gardam